PSALMS and HYMNS

Compoſed and fitted

For the preſent Occaſion

Of Publick

THANKS-GIVING,

October 24. 1651.

By *W. Barton* Preacher of God's Word.

LONDON,

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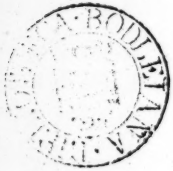
Pſal. 47. 6.

Sing praiſes to God, ſing praiſes, ſing praiſes to our King, ſing praiſes.

Pſal. 66. 2.

Make a joiful noiſ unto God all yee lands, ſing forth the honor of his Name, make his praiſ glorious.



To the Right Honorable

THE PARLAMENT OF THE *COMMON-WEALTH* OF ENGLAND.

Most Renowned, Prospered, and most Candid Christian SENATORS!

THE *LORD of Life and Glorie, who assended up on high, and led our Captivitie captive, hath in these later daies appeared on Earth (as hee ever doth in Heaven) in behalf of his Spouse, and hath dispensed unto you* (the friends of the Bridegroom) *most incomparable Signal Victories and Conquests in her behalf; for which you have worthily enacted manie Sweet and Solemn Daies of Triumphant Thanks-*

Givings; which Thankſgivings beeing indeed much advanced by ſinging of Pſalms, it is a thouſand pities that the Pſalms in uſe are not by this daie cured of ſo manie grievous defects and groſs abſurdities, as have been of long time diſcovered in them: For although thoſe groſs faults were generally corrected by a worthie Member of your Honorable Houſ, in an Edition by him put forth manie years ago; yet was that endeavour wholly daſhed by a reference to the Aſſemblie, who, under an opinion of bringing them moſt ſtrictly to the Original, made them in manie places more dark and diſorderlie then could bee well amended for the preſent: upon which conſideration I was emboldened, with the aſſent of Mr Rous *(the firſt Autor) and with the aſſiſtance of ſom Godlie Learned men, to endeavour a new Tranſlation, both cleer and ſmooth, and accurately compared with the Original; which having effected & preſented, it pleaſed your Honors to refer it to Mr N. Mr B. and Others to review, & report to*

the

the Houſ; but they, accounting the ſaid Tranſlation too Poëtical, do intend to compile a new one out of it, more ſtrictly to the words, which doubtleſs will produce that obſcuritie of Phraſe, and deformitie of Style, which mar'd the other, and made it leſs acceptable and profitable to the People: and for which verie reaſon this new Compoſure of mine was more accurately framed, having formerly put forth a Tranſlation of mine own, which was not wholly innocent of that Original error, which indeed the Tranſlators do not alwaies ſo eaſily apprehend.

Now, becauſ this Review of the Committee may bee very tedious to wait for, (it beeing a year and more ſince the Order paſt the Houſ, and I cannot perceiv they are half waie in the work) and when it is don, it muſt needs varie from the expreſs Text by Paraphraſe or Metaphraſe, for a great part; and becauſ the Opportunities are becom indeed Importunities, and very urgent, I preſume to dedicate to your Honors this ſhort Aſſaie of Pſalms and Hymns, *beeing*

readie to print and publiſh the whole Book, if it pleaſ your Honors to allow mee the ſecuritie of my Copie, that no man print it from mee, and thoſe that are intereſſed therein; without which favor, the preſent printing of the whole would endanger my utter undoing, having already endebted my ſelf ſo deeply upon the ſaid account: But if after publication of all, your Honors ſhall receiv better ſatisfaction by anie other endeavours, I ſhall fully reſt ſatisfied in this, that it ſhall bee determined by the Supreme Autoritie of England, which, from the firſt, I have publickly owned, obeied, honored, praied for, pleaded for, and praiſed God for, as a ſingular Bleſsing to this Nation, under which wee may lead peaceable and quiet lives in all Godlineſs and Honeſtie; and if anie *fearing God* bee otherwiſe minded, God ſhall reveal even this unto them. *In conſcience and confidence whereof, I reſt*

Your Honors moſt dutiful and devoted Servant, for Jeſus ſake,

W. Barton.

TO HIS

EXCELLENCIE

The Lord General

CROMWEL.

Right Honorable !

YOu do very well know, that no Opinion is more unscriptural or irrational, then to denie the Dutie it self of Singing Psalms, and Spiritual Songs of Praise to the glorie of God;

ſor even Nature dictateth no leſs to the verie Heathens; and the Scripture is ſo expreſs and urgent for it, that as well wee may denie praier, as this kinde of Praiſ: Neither can the miſtake of manie diſſwade the pious practiſer of this Dutie to deſiſt, but rather provoke his zeal, like *David* dancing before the Ark; blinde *Bartimeus*, crying after Chriſt; or the *Children*, crying *Hoſanna*; and *Verily, if ſuch ſhould altogether hold their peace, the Stones would ſing.*

I acknowledg that moſt of the Pſalms exſtant do want a more exquiſite Compoſure; and I denie not but Chriſtians, gifted that waie, may compoſe and ſing new Songs to the glorie of God, in the Congregations; but if thoſe Songs bee not compoſed out of Scripture, I believ they will want that gravitie and weight, that Majeſtie and Autoritie, which theſe have to excite affection,

affection, and edifie the underſtanding. Wherefore, having Compoſed a few of this kinde, very proper for the Seaſons and Solemnities GOD's gracious Providence beſtow's upon us, I humbly crave leav (moſt Noble *LORD!*) to preſent theſe, and eſpecially the *Souldiers Hymn*, to Your Lordſhip's pious and prudent Animadverſion, hoping to obtein Your Honor's Approbation of this Scriptural Collection, as a livelie Deſcription of the Condition You have ſo much experienced; And that You will ſaie, and manie after You, *That this Scripture is (at this Daie) fulfilled in our ears,* and in Your perſons.

GOD Almightie preſerv Your EXCELLENCIE to bee an Happie Inſtrument of Our full Deliverance, and the ſtrong Eſtabliſhment

blishment of *England*s Commonwealth, together with the Flourishing Estate of the whole Church of *Christ*, as praieth

Your EXCELLENCIE's

most humble

Servant,

W. Barton.

To

To the Courteous Reader.

THE poor and imperfect Tranſlation of the preſent *Pſalm-Book* (not yet throughly amended by anie hand) gave occaſion to ſom to ſaie more wittily then wiſely, That *Hopkins* and *Sternhold* had perſecuted *David* more then *Saul* did, and hath made ſom men to abhor the offering of the Lord: Yet thoſe Autors did rarely (doubtleſs) for thoſe Times, and are regiſtred in Chronicles among men of Note, and their labors have certainly edified Godlie men, and glorified God, although in theſe Times of glittering Knowledg, and the perfection of Language and other Gifts, the great defects and faults of theſe Pſalms crie aloud for amendment; and certainly when once wee have in our flock *a male*, I mean, a compleat Book, Mal.1.14. then to offer theſe *lame* and *blinde* Pſalms, and ſo to ſacrifice a corrupt thing, will bee curſedly evil: but to deſert the Dutie wholly (ſince ſom Pſalms are tolerably tranſlated) is certainly a ſin. I conjecture with my ſelf what hath more prejudiced this Dutie, then the weakneſs of the Tranſlation; namely, the wicked application of Pſalms by malevolent Spirits, as I heard ſomtime a Hedg-prieſt give forth the 21 Pſalm, at ſuch time as the Book of Sports was commanded to bee read, to the grieving of the Spirits of the godlie: Nevertheleſs this wicked purpoſe did not corrupt God's Ordinance, though (to their ſin onely) it did abuſe it, leſt by that argument wee ſhould forfeit all praier and preaching.

Theſe

Theſe I ſaie are the true cauſſes of the decaie of the moſt heavenlie Dutie and Exerciſe of that Ordinance of *Pſalm*-ſinging; yet leſt the amendment of the Pſalm Book, and of the Times themſelvs by univerſal and powerfull reformation, ſhould reduce Chriſtians to that Primitive Dutie of ſinging Pſalms, Saran hath ſuggeſted ſom wittie ſcruples amongſt godlie ſpirits, which for preſent ſatisfaction and future pteparation of good Chriſtians, I ſhall hope, though briefly, yet clearly and fully to anſwer.

Pſal. 131. 44. 119. I. It is objected that they cannot ſaie *they are not puft in minde; Wee have not gon back from thee. I have kept thy Teſtimonies with my whole heart, &c.*

Anſw. 1. Every true Chriſtian can ſaie ſo in ſom meaſure, or in ſom ſenſ, 1 Joh. 2.27. *You have an anointing that teacheth you all things —— and even as it hath taught you, yee ſhall abide in him.* Gal. 5.24. *Thoſe that are Chriſt s have crucified the fleſh, with the affections and luſts thereof.*

2. Thou oughteſt yet to learn to bee able to ſaie ſo; Col. 3.16. *Teaching and admoniſhing one another in Pſalms and Hymns, &c.* Hee that take s ſpecial notice of his leſſon begin's to learn it.

II. They object, that is not proper for them to ſaie, *Whenas wee ſate in Babylon: I will divide Sechem, &c.*

Anſw. Are they not yet in *Babylon* think you? Sure if God have called his people out of *Babylon*, *Rev.* 18.4. they (at leaſt) were in it. As for *Sechem*, and ſuch like, *David* glorie's in his Conqueſts, where-

in

in hee is both a Type of *Christ*, (in whose Conquests wee are made partakers) and of the Church; and his Temptations and Deliverances do in a Figure represent ours. As *Paul* saith, Heb.11. 19. That *Abraham received his son from death in a Figure*, and that *Mount Sion and Mount Sinai, Sarah and Hagar, were an Allegorie*, Galat.4. ver.24.

III. Som object, that more pertinent expressions may bee used by Psalms composed on purpose, and of our own invention, as they did in the Primitive times. 1 *Cor.*14.26.

Answ. 1. You cannot shew so much Scripture, that they used unscriptural Psalms, as wee can, that they did use Scriptural; For *Psalms and Hymns and Spiritual Songs* which *Paul* commands to bee used, *Col.*3.10. are proper terms of the O.Test. Psalms, as Mr *Cotton* fully proveth in his defence of this Ordinance. And if our Saviour did allude to the Jewish Custom of Thanksgiving at the Sacrament, as *Weems* saith, wee think no less at his singing of an Hymn, *Mat.*26.30. whereas they have not a word to intimate the custom of unscriptural Psalms.

2. When the Psalms were first penned by *David*, som were Histories of Ancient matters, 77, 78, 114, 135. and manie more: Som were Prophecies of things to com, as *Psal.*79, 85, 126. and others; yet the Spirit of God thought fit to edifie the present generation with the Records and Meditation of past and future things, yea, Were not these best of all for such uses? Was it not most sweet to them in times of Invasion and Hostilitie, to call to minde God's protecting, prospering, and avenging of *Israel* coming out of *Egypt*, *Psal.*114. and 136? And are not these

theſe things written for our learning as well as theirs? *Rom.* 15.4. yea conſider if our Invention can equal the pat and pertinent expreſſions taken out of Scripture upon all occaſion: for then certainly wee ſhould bee to ſeek for Texts, as much as for Pſalms.

IV. Som object, that none can render the Scripture into Verſ, but muſt needs varie from the Original, in the ſignification of manie words.

Anſw. So they muſt do alſo in the proſe Tranſlation: For that which is elegant in the Hebrew, would bee Barbariſm, at leaſt Solœciſm in our Languages, as abundantly appear's by *Ainſworth*'s Tranſlation.

2. Somtimes by means of the latitude of Poëſie, more full and proper ſignifications may bee expreſſed, then in the proſe Tranſlation, as *Pſal.* 1.6. יָדַע *To know with favor*; *Pſal.* 118. 22. מָאַס *To refuſe with diſgrace*; *Pſal.* 106.38. שָׁפַךְ *To ſhed abundantly*, and hundreds ſuch, which the Proſe doth more ſparingly.

3. Conſider the propertie and nature of Verſ, that if *David* had Tranſlated his own Pſalms, the expreſſion muſt have been different in another Language, though to the ſame effect, and the Spirit of God (uſing the Tranſlation of the LXX) much varie's the Words of the Old Teſtament. And if I had as much to ſpare as I have ſpent about the work, I could eaſily demonſtrate, out of uncontrouled authorities, how cloſely I have followed the Original, though now I muſt content my ſelf with on Apologie, and putting forth ſom ſpecial Hebraïſms in a Capital letter.

Laſtly, ſom object that they dare not ſing, becauſ of

of a mixed multitude, that, they ſaie, curſ themſelvs.

Anſw. And therefore vvee ſhall not bleſs God and his Church; Surely their faults cannot bee charged upon us, if they ſhould ſing damnation to themſelvs.

2. The ſame objection would denie us all Praier, and ſpiritual Communion, which is not ſo far admitted unto them now adaies, but ſhould they com in as ſtrangers, they could not pollute the Ordinance nor the Church, and the maieſtie of it might bee bleſſed to their good. 1 *Cor.* 14.14,25.

To them that imagine one ſhould ſing the Pſalm and the reſt hear, it is but an imagination, and that groundleſs; Where's your Scripture for it? Wee learn thence to join Voices as well as Votes, *Pſalm* 34.3. *Com and let us exalt his Name together.* Pſal.66.4. *All the earth ſhall worſhip Thee, and ſhall ſing unto Thee, they ſhall ſing unto Thy Name.* Yet it might ſuffice to anſwer ſuch fond ſurmiſes vvith 1 *Cor.* 11. 16. *Wee have no ſuch cuſtom, nor yet the Churches of God.*

PSAL. XLVIII.

GReat is the LORD; his praiſ no leſs;
for ſo muſt wee record,
In this his hill of holineſs,
and Citie of our Lord.
2 Mount Sion is a beauteous thing,
and on her Northern ſide
The Citie of the mightie King,
the whole earth's joy and pride.
3 The Lord, within her palace there,
is known a refuge nigh:
For lo the kings aſſembled were,
together they paſt by.

5 They ſaw it, and they marvelled,
but there they durſt not ſtay,
But, troubled and aſtoniſhed,
they made great haſte away.
6 Great terror there fell on our foes,
and grievous pangs of pain:
As ſharp as women in their throws,
at any time, ſuſtain.
7 And like as when, at thy Command,
the furious Eaſt-winde roar's,

And ſpread's his wracks in ſight of land,
upon the Tarſian ſhores.

OR,

And as a furious Eaſtern winde
put's Tharſian ſhips to wrack,
Such furious force our foes did finde,
when thy hand drove them back.

8 Ith' Citie of this King of powers
wee ſaw, as wee were told:
This Citie of this God of ours
God ever will uphold.
9 And theſe thy ſure Compaſſions, Lord,
thy kindeneſs and thy grace
Moſt quietly did wee record
within thy holy place.
10 For like thy Name, ſo is thy praiſ,
as far as Land extend's:
And ſtore of righteouſneſs alwaies
thy right hand comprehend's.

11 Therefore, let Sion plenteouſly
of heavenlie joies partake:
And Judah's Daughters leap for joie,
for thy juſt judgments ſake.
12 Walk round about, and Sion view,
her ſtatelie turrets tell:
13 Her palaces conſider you,
and mark her bulwarks well;

Tell

Tell it to all posteritie,
14 For this God doth abide
Our God and Guid perpetually,
till death hee'l bee our guide.

OR,

Tell it to all POSTERITIE,
for even to our last breath
This God 's our God perpetually,
And our safe Guid till death.

PSAL. Lxxvi.

THe Lord is known in Judah well,
and his most glorious Name
Is very great in Israël,
which doth extol his fame.
2 The tabernacles of his grace
at Salem you may see:
And Sion is the dwelling place
where Hee desire's to bee.
3 The *burning* arrows brake hee there,
the arrows of the bow,
The battel-sword, and shield that were
the weapons of the foe.

4 Much brighter is thy glorious Crown,
more excellent each way,
And worthy of much more renown
then all the mounts of prey.

5 Lo, thou haſt ſpoil'd the ſtout of minde,
and they have ſlept their ſleep:
Their hands the mightie could not finde,
their lives they could not keep.
6 O God of Jacob thy reproof
ſent many a daring head,
Charet and horſ, with thundring hoof,
to ſleep among the dead.

7 Thou, Lord, alone deſerveſt fear
due to thy dreadful Name:
For who may in thy ſight appear
when once thy wrath doth flame.
8 When thou didſt make thy judgment com
from heaven ſhining clear,
The earth that heard it was ſtruck dumb,
and all ſat ſtill for fear.
9 Ev'n when the LORD to judgment roſe,
and ſent thoſe judgments forth,
To ſave, from their incenſed foes,
all meek ones of the earth.

10 The furie that in man doth reign
unto thy praiſ redound's:
Remaining wrath thou ſhalt reſtrein,
and ſet men's paſſions bounds.
11 Vow to the LORD your God, and pay,
let all about his throne

Bring

Bring gifts to him, to him, I ſay,
that is a dreadful one.
12 The Spirit of Princes (his proud foes)
hee cut's it clean away:
And terrible hee is to thoſe
that earthlie Scepters ſway.

See a ſecond Metre of this already printed, and ſom other Pſalms, fit for the preſent occaſions, as the 126, the 149, alſo the third Hymn, in any Common tune.

To the tune of the old 148 *follow theſe.*

PSAL. XLVI.

Give laud unto, &c.

GOd is our ſtrength and ſtay,
when dangers do abound:
A preſent help alway,
and ready to bee found:
And wee therefore
Fear not at all, though th'earth ſhould fall,
or bee no more.

2.

And though the mountains high,
were carried from the ſhore:
In the deep ſeas to lie,
and troubled waters roar,
And though it make
The billows riſe, and with great noiſ
the mountains ſhake.

3.

For there's a river here,
whoſe ſtreams do flow abroad,
And ſhall moſt ſweetly cheer,
and glad the Citie of God:
Thoſe tents of grace
Where God moſt high doth ſanctifie
his dwelling place.

4.

Within the midſt of her
doth God himſelf abide
Her ſure Deliverer,
therefore ſhee ſhall not ſlide;
For God, I ſay,
Shall ſend her aid, ere bee diſplaid
the break of day.

5.

The heathen rag'd with noiſ,
the Kingdoms moved were,
Then God put forth his voice,
and earth did melt for fear:
This God of power
Hath here abode, and Jacob's God
is our high tower.

6.

O, com behold and ſee
what works the Lord bring's forth!
What Deſolations hee
hath wrought in all the earth!

Whoſe

Whoſe mightie hand
Make's war to ceaſ, and ſettle's peace
in all the land.

7.

Hee break's the ſpear and bow,
and quite cut's off the ſame,
The Chariot hee doth throw
into the burning flame.
Bee ſtill, ſaith hee,
And know that I am God moſt high,
and known will bee.

8.

I will bee magnified,
of all the heathen Coaſts,
And all the earth ſo wide
of mee ſhall make their boaſts;
This God of power
Hath here abode, and Jacob's God
is our high tower.

PSAL. 135. I. Part.

GIve laud unto the Lord,
and praiſ his holie Name;
Do yee his praiſ record,
and ſpread abroad his fame.
Yee that reſort
To our great God, and have abode
in Sion's Court.

2.

His honor O proclaim,
for good and kinde hee is:
Sing praiſes to his Name,
a pleaſant work it is:
Jacob hath hee,
Choſe to Himſelf, and all his wealth,
muſt Iſraël bee.

3.

And this I clearly know,
the Lord's a mightie one,
And that all gods do ow
ſubjection to his throne,
for Hee bring's forth
What-ever he pleaſ, in deeps, in ſeas,
in heav'n, and earth.

4.

Hee make's the vapors riſe
from earth's remoteſt ends:
And lightnings (from the skies)
With ſhowrs of rain hee ſend's.
The winde likewiſe
Whatever it is, Hee bring's from his
large treaſuries.

5.

Firſt-born of man and beaſt,
in Egypt hee ſmote dead:
And tokens, not the leaſt,
in midſt thereof hee ſpread,

And there let fall
His dreadful hand on Pharaoh, and
his ſervants all.

6.

Who did great Nations ſmite,
and mightie Kings did kill:
The Giant Amorite,
and him of Baſhan hill:
Sihon hee ſlew
Of famous note, and Og hee ſmote,
and overthrew.

7.

And Canaan's Kingdoms all
by him were overthrown,
And ſo their land did fall
an heritage to his own:
An heritage
For Iſraël therein to dwell,
from age to age.

8.

O Lord thy glorie ſhall
eternally endure:
And thy memoriall
for ever ſhall ſtand ſure:
And Lord thy Name
From ages paſt ſhall alwaies laſt,
and bee the ſame.

A new Hymn of Reformation out of Isai. 66.8,9,7.

Yee Children which &c.

OH who hath heard of such a thing,
as now God's power to pass doth bring!
or who hath seen such things as these?
For shall the earth (can any say)
bee made to bring forth in one day?
are Nations born at once, with ease?
As soon as Sion travelled,
shee presently was brought to bed,
and brought forth children without aid.
Before shee travell'd shee brought forth,
before her pain came, came the birth,
and of a brave Man-childe was laid.

Ver. 9,10.

For shall I bring unto the birth,
and shall I not cause to bring forth,
saith the Almightie Sovereign Lord?
Or shall I cause to bring forth som,
and then untimely shut the womb,
thy God, O Sion, spake this Word:
Rejoice yee with Jerusalem,
and let her lovers, all of them,
of her spiritual joies partake:
Rejoice, I say, lift up your voice,
bee glad with her and much rejoice,
all yee that mourned for her sake.

For

12. 11. 12. *again with Chap.* 60. 4.

For lo, ſaith God! I will extend
the peace of Iſraël far an end,
that like a river it ſhall ſeem:
Then ſhall the glorious dignitie
of the Converted Gentiles bee
like to an over-flowing ſtream.
That yee may ſuck and bee at reſt
with Conſolations from her breſt
milk forth, and much delighted bee
With her bright glorie overjoi'd,
ſuck and bee nurſed at her ſide,
and dandled on your Mother's knee.

Verſ. 14. *Pſal.* 24. With *Pſal.* 149. 5. & *Iſa.*

Which when yee ſee your hearts ſhall joie,
your bones ſhall flouriſh wondrouſly,
like a ſweet herb that freſhly grow's:
Then ſhall the hand of God bee known,
towards his ſervants everie one,
and his diſpleaſure tow'rds his foes.
For lo! their worm ſhall never die,
their fire ſhall burn perpetually,
and not bee quenched night nor daie:
But Saints ſhall ſhout upon their beds,
eternal joie ſhall Crown their heads,
ſorrow and ſighs ſhall flee away.

The

The downfall of Anti-Christ to the same tune.
Revel. 12.10,11.

Now is salvation com abroad,
the strength and kingdom of our God,
now hath his Christ displayd his might,
For the accuser's made to fall.
hee that accus'd our Brethren all
before our God, both daie and night.
And him they quel'd, and over-came,
by the pure blood of Christ the Lamb,
and by their testimonie true,
For by that double-edged sword,
the witness of his faithfull word,
this enemie they overthrew.

11,12.

Nor did they spare their utmost breath,
nor love their lives unto the death,
but boldly laid down all at stake.
Therefore, yee Heavens! lift up your voice,
and yee that dwel in them rejoice,
in this salvation to partake.
But wo to you, to you, O SIRS!
the Earth and Sea's Inhabiters,
guiltie of this Accuser's Crime.
For Satan is com down to you,
having great wrath, becaus hee knew
hee now must have but little time.

Chap.

*Chap.*11.17. *Chap.*7.10,12.

Wee give thee thanks with one conſent,
O Lord our God OMNIPOTENT.
which art and waſt and art to com.
For thou haſt taken unto Thee
thy great pow'r and autoritie,
and reigned in deſpite of ROME.
Salvation to OUR GOD therefore,
Wiſdom and bleſſing evermore,
to him that on the throne doth ſit.
And to the Lamb bee glorie bright,
thankſgiving, honor, pow'r and might,
Amen ſaie Wee, and SO BEE IT.

A Song of Thanksgiving
out of Iſa.xii Chapt. *All people, &c.*

LORD! I will praiſ thee now this daie,
though thou waſt angrie with me ſore,
Thine anger now is turn'd away,
and thou my Comforts doſt reſtore.

Behold! God is my Saviour ſtrong,
I will confide, as not afraid,
For great Jehovah is my ſong,
alſo my ſtrength and ſaving aid.

Therefore, by means of this ſupplie,
poſſeſt with joie and great delight,
Shall yee draw water plenteouſly,
out of the wells of ſaving might.

Then

Then ſhall yee ſaie, O praiſ the LORD,
call on his NAME, declare his DEEDS
Among the PEOPLE, and RECORD
how far his NOBLE fame exceed's.
Sing to the Lord the ſweeteſt hymns
of ſole mn praiſ, with joie and mirth,
For hee hath don tranſſcendent things,
and this is known in all the Earth.
O thou that doſt in Sion DWEL
crie out, and ſhout for thou doſt ſee,
The holie ONE OF ISRAEL
is mightie in the mid'ſt of thee.

The Souldier's Hymn,

Out of *Pſal.* 144. 1. & 2. and *Pſal.* 18.
To anie general or common tune.

BLeſſed for ever bee the LORD,
who is my ſtrength and might,
Who taught my hands to uſe the ſword
my fingers for to fight.
My goodneſs and my fort likewiſe,
my ſhield of faving power,
My Saviour from mine enemies,
and my exalted tower.

Pſal. 18. 32, 33.

'Tis God that by his power and might
ſtrongly gird's up my loins;
And make's mee take my waie aright
to perfect my deſigns.

Hee

Hee make's my feet to bee as ſwift
as are the Hindes in pace,
And I muſt count it as his gift
that gain's mee each high place.

35, 36.
Thou gav'ſt mee my Salvation's ſhield
to arm mee moſt complete:
And thy right hand hath mee upheld,
thy favor made mee great.
Thou gav'ſt mee ſcope and libertie,
inlarging it ſo wide.
That ſtill my feet ſtood ſtedfaſtly,
and did not ſlip aſide.
40,48. The necks thou gav'ſt mee of my foes,
that I (impowr'd by thee)
Might utterly deſtroie all thoſe
that greatly hated mee.
38 Thou lift's my head above them all
that did my hurt conſpire,
And ſav'dſt mee from that tyrant Saul
whom furie ſet on fire.
29 I ran through armed troops, by thee,
and ſafely 'ſcap'd them all,
And by my God aſſiſting mee
have I lept o're a wall.
37 I overtook my foes that fled,
for I purſu'd apace:
Nor till they were extinguiſhed
did I forſake the chaſe.

Mine

N. Crymes

Mine enemies I did ſo greet
with blows not dealt in vain,
That down they fell under my feet,
and could not riſe again.
They cri'd and call'd on everie ſide,
but there was not to ſave:
Yea even to the Lord they cri'd,
but hee no anſwer gave.

49, 46.

Therefore will I give thanks to thee
among the Gentiles, LORD
In ſongs of praiſ with melodie,
will I thy Name record.
46 O bleſſed bee my rock of power,
that ever doth abide,
And let the Lord my Saviour
bee highly magnifi'd.
60 Deliverance great hee give's indeed,
and mercie keep's in ſtore
For David and his ſacred ſeed,
and that FOR EVERMORE.

FINIS.